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CHRIST's Last SERMON:

OR, THE

Everlasting Estate and Condition of all Men in the World to come.

Wherein is exactly described the everlasting and happy Condition of the Children of God in Glory; with the everlasting, endless and easeless Condition of wicked Men in the World to come.

By *JOHN HART*, D. D.

Col. iii. 4. *When Christ who is our Life, shall appear, then shall ye also appear in Glory.*

Matt. xxv. 34, 41. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World——— Depart from me ye cursed into everlasting Fire prepared for the Devil and his Angels.*

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Christ prays to his Father to glorifie him, and to preserve his Apostles in Unity, and Truth.

AND now our Saviour lifts his Hand and Eyes,
To his great Father, thrown'd above the Skies;
Then thus begins---Father! the Hour is come,
Fore-fix'd by the irrevocable Doom,
When I my dear, my glorious Crown must gain,
Decreed to suffer first, and then to reign.
At length my Work in this bad World is done:
O Righteous Father! Glorify thy Son;
That those who thee, the one Supreme believe,
And him whom thou from Heav'n hast sent receive
May, ransom'd by his Blood, for ever live:
May they with our reflected Glories shine,
And in the Holy Bands of Friendship join,
Their Union firm, resembling the Divine.
With me, O let 'em enter into Rest,
And see the Glory I with thee possest,
Before the Earth on its strong Base was laid,
Before the vast Expanse above the World displaid.

John

John xiv. 2, 3.

In my Father's Houſe are many Manſions; if it were not ſo, I would have told you; I go to prepare a place for you.

And if I go, I will come again and receive you unto my ſelf, that where I am there ye may be alſo.

OUR bleſſed Lord and Saviour having in the foregoing Chapter acquainted his Diſciples with his Departure from them out of this World, he comes here in this, and the three following Chapters, to give them his laſt Farewell Sermon; and therein he endeavours principally to Comfort the ſad Hearts of his Diſciples, who were now diſconſolate and caſt down in their Spirits under the ſenſe of ſo great and ſad a Loſs, as the Loſs of their great and only Lord and Maſter Jeſus Chriſt, for whom they had left and loſt all. Chriſt having acquainted them with his going out of the World, they thereupon preſently begin to be dejected and caſt down at the ſad News, Lord, ſay they, Have we left all and followed thee, and wilt thou now leave us? ſhall we now be expoſed to the Difficulties and

Dangers of the wide World? No, ſaith our Saviour be not diſcouraged, let not your Hearts be troubled, It is for your good that I go away: *In my Father's Houſe are many Manſions, I go to prepare a Place for you, and if I go, I will come and receive you,* You ſhall be no Loſers by my going away from you, I will ſurely make you amends for all your Loſs; there are Manſions of Joy in Heaven, that will abundantly countervail all your Worldly Loſſes. If I go away, it is for your good, and I go to prepare a place for you; and tho' you have not my bodily preſence, yet you ſhall have my Spiritual preſence, I *will ſend you another Comforter that will abide with you for ever, I will not leave you comfortleſs, I will come unto you*; that is, by my Spirit, to guide and direct you into all Truth, and bear up your Hearts under all thoſe Troubles, and Temptations which ye ſhall meet with in the World.

Having thus briefly given you the Scope of the Chapter, I come now to the Words themſelves, from whence I ſhall raiſe theſe four Propoſitions.

Firſt, That there are Manſions of Glory in Heaven for the People of God hereafter; In my Father's Houſe are many Manſions.

Secondly, I note from hence, that Chriſt's Aſcenſion was to prepare a place for Believers, I go to prepare a Place for you,

Thirdly, That Chriſt will certainly come again and receive Believers to himſelf. I will come again and receive you.

Fourthly;

Fourthly, and *laſtly*, which I ſhall briefly inſiſt upon, I Note from hence, That thoſe Manſions of Glory prepared by Chriſt for Believers in Heaven, will abundantly recompence and make good all the Loſſes and Croſſes they may meet with, in the World.

I ſhall begin with the firſt of theſe, That there are Manſions of Glory for Believers hereafter. The Point is ſo plain from the Words themſelves, that I ſhall only give you a place or two of Scripture to prove it, Pſal. lxxxiv. 11. The Lord will give grace and glory, and no good thing will he witheld from them that walk uprightly. Eye hath not ſeen, Ear hath not heard, neither hath it enter'd the Heart of Man to conceive the things which God hath provided for them that love him, 1 Cor. ii 9. Come ye bleſſed (ſaith our Saviour) inherit the Kingdom prepared for you, Mat. xxv 34. Several other Scriptures I might give you; but I will proceed to the Uſes of this Point.

Is it ſo then that there are Manſions of Glory for the godly hereafter? Then I Note from hence the unſpeakable Miſery of all Wicked Men, both here and hereafter. Is there Glory in Heaven for Believers? What is there in Hell for Unbelievers? If Glory be the Portion of the godly, what will be the Lot and Portion of wicked Men? *The wicked* (ſaith *David*) *ſhall be turned into Hell, and all the Nations that forget God*, Pſal. viii. 27. Wicked Men ſhall have no Part nor Portion in theſe glorious Manſions, they are prepared only for the godly.

Wicked

Wicked Men may indeed (which ſhall but further aggravate their Sorrow) behold the Saints received by Chriſt into Glory, as *Dives* beheld *Lazarus* in *Abraham*'s Boſom, but it was afar off. Wicked Men may at the laſt Day hear that bleſſed Sentence of, Come ye bleſſed; but then again alſo they ſhall hear, ay, and that with a Vengeance too, that woful Sentence of, Go ye curſed into everlaſting Fire, prepared for the Devil and his Angels. Its impoſſible for wicked Men, I mean ſuch as live and die in Sin unrepented of, to enter into Heaven. Know ye not (ſaith the Apoſtle) that the unrighteous ſhall not inherit the Kingdom of God, 1. Cor. vi 9. The Evangeliſt St. *John* ſpeaking of the World to come, which he foreſaw in his heavenly Viſion, ſaith, *I ſaw the Dead ſmall and great, ſtanding before God, and the Books was opened, and another Book was opened, which is the Book of Life. And the Dead were judged out of thoſe things which were written in theſe Books according to their Works.*

All the Ways of Men, both good and bad, are exactly written down both in the Book of God's everlaſting Remembrance, and in the Book of Man's own particular Conſcience; and the Sea gave up the Dead which were in it, and Death and Hell, (that is the Grave) delivered up the Dead which were in them, and they were judged every Man according to his Works and whoſoever was not found written in the Lamb's Book of Life, was caſt into the Lake of Fire. There's the Event of this Judgment to

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wibked. But what Succeſs the Righteous ſhall there have he ſets down in Chap. xxi. ver. 3. *Beho'd, ſaith he, the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God; and God ſhall wipe all Tears from their Eyes. And there ſhall be no more Death, neither Sorrow nor Curſing, neither ſhall there be any more Pain. He that overcometh ſhall inherit all Things, and I will be his God, and he ſhall be my Son.* A bleſſed Privilege indeed! But what remain for the wicked? See what follows in the 8th Verſe, *The fearful and unbelieving, the abominable, and Murtherers, and Whoremongers, Sorcerers and Idolaters, and Liars, ſhall have their Part in the Lake which burns with Fire and Brimſtone.* A moſt dreadful Scripture! The Lord awaken every ſecure Sinner, and give them H r s to conſider theſe things before it too late; for as the Prophet Malachi ſaith, *The Day cometh that ſhall burn as an Oven, and all the proud, yea, and all that do wickedly, ſhall be as Stubble. And the Day cometh that ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither Root nor Branch. Then ſhall they call upon the Mountains to cover them, and the Hills to fall upon them, to hide them from the Fierceneſs of the Wrath of God. O conſider this all you that forget God leaſt he tear you in Pieces, and there be none to deliver you.*

Secondly, If there be ſuch Manſions of Glory for Believers hereafter, I note from hence the deſperate Folly and Madneſs of all thoſe who neglect

neglect and deſpiſe their own Salvation: Ye will not come to me (ſaith our Saviour, John v. 46. *that ye may have Life. This is the Commendation, that light is come into the World, and Men love darkneſs rather than light, becauſe their deeds are evil.* Chriſt and Salvation are freely offered to all in the Goſpel; Chriſt invites all to come. *Ho every one that thirſteth, come ye to the Waters* Iſa. lv. Rev. xxii. 27. *The Spirit and the Bride ſay, Come; and let him that is a thirſt come; and whoſoever will, let him take of the Waters of Life freely. And as Chriſt invites all to come, ſo doth he receive all that will come. He that cometh to me, I will in no wiſe caſt him out, ſaith our Saviour, John* vi. 37. What think you, Sinners, of theſe Scriptures? Will ye come to Chriſt, and accept of Life and Salvation, or will ye wilfully caſt away your own Souls for ever? You ſee here Chriſt offers himſelf to you freely, if you will but receive him: *Come unto me* (ſaith our Saviour, *Mat.* xi. 28. *all ye that labour and are heavy laden, and I will refreſh you.* What think ye of theſe Things Sinners? Will ye come to Chriſt, and be ſaved, or no? Or will you be ſo deſperately mad as to deſtroy your own precious and immortal Souls? When I behold the Lives of moſt Men, my heart trembles to think what will everlaſtingly become of their precious Souls: All the Care they take, is of their Bodies; how Money comes in, and how they ſhall get Riches; but they never conſider how it goes with their Souls. Ah! Sinners, are your Bodies everlaſting? Is this World everlaſting?

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Is this Life everlasting? Can any Thing but Heaven make you happy? Are not your Souls everlasting? Will ye rather cast away your Souls than leave your Lust? for Sin and you must part, or else Heaven and your Souls will never meet. He that doth not leave his Sin on this side the Grave by Repentance, shall find his Sins meet him on the other side the Grave to condemn him. If you live in your Sins, you shall die in your Sins; yea, die everlastingly for your Sins. Sinners, I beseech you consider, are you fit to die? Are you fit to live in another World? Are you prepared for Heaven? If not, let me tell you, you are fit for nothing but Hell, and Hell is prepared for you, Sinners, what do you do? What do you mean to do? Are you yet asleep? Ah Lord what a Harvest will he have in those sinful Days? What Preparations do Men make for Heaven? Are not they that were filthy, filthy still? What Men were that they are still, tho' God is every Day tumbling Men into the Grave, yet no Man mends his Pace for Heaven. Sinners you hear all this. but can you bear all this? Let me give you two or three Properties of a Man fitted for Hell, and I beseech you try and examine your Souls by them.

The first Property of a Man fitted for Hell is Obduration: A Stone you know is fitted to descend, it is its property to fall downwards; Hardness makes Fitness. The Way to Hell is from burning to burning, from a seared Conscience to a damned Soul.

A ſecond Property of a Man fitted for Wrath is Alienation; Eſtrangeneſs to God ſpeaks Fitneſs to Wrath, and it is a Sign the Soul is fitted for utter Darkneſs. There are but two Steps to Death: Firſt, the Sinner ſaith he ſhill have no Fellowſhip with God; and ſecondly, God ſaith he will have no fellowſhip with him. Now is the Sinner judged, now fit for Hell; and then judge ye whether any think be wanting but the Executioner; and the Devil who is the Executioner, is not uſually backward to perform his Office; the Sinner is as it were upon the Gallows; he wants but turning off; unleſs Chriſt ſteps in with a Reprieve, that Soul is intirely loſt.

A third Property of a Man ſitted for Hell, is Prophaneneſs: Prophaneneſs is the Badge of a Wicked Perſon. Wickedneſs in this Life ſpeaks out a curſed Soul. You may know what Country Men are of by their Language; by their Fruits ye may know them.

When Mens Words and Works are the Language of Hell, what need we we enquire what Country they are of, or to what Place they belong: You may read Hell in their Faces; *The Tree is known by its Fruit*, ſaith our Saviour, *Matt.* xx. Mens Lives foretell what their Fnds are like to be: As the Tree Falls, ſo it lies: As Sinners live, ſo they uſually die: Every Man's Life lively beſpeaks what he is, and what he ſhall be hereafter. If Men will go on in the broad Way for Sin, you may know

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what their Journey's End will be: *Broad is the Way that leadeth to Deſtruction*, Mat. vii. 13. I know not what Lives you lead, but to be ſure you may either ſpell Heaven or Hell in them: If you would know the Frame of your Souls, then view your Lives; your Souls breathe out themſelues into the Boſom of God or the Devil; and into whoſe Boſom you breathe out your Souls here in this Life, into that Boſom you will certainly breathe them out at Death. Fitting Grace for Heaven you ſee is no Trifle, your eternal Eſtate depends upon it. Sinners, why do you put off this Work as a Trifle, and why do you put it off 'till Death. I dare ſay that Man would never be Holy if he could help it, that will not be Holy before he dies: He would never have to do with Chriſt if he could avoid it, that will not be acquainted with him before he is ready to leave this World; when Death is fitting the Soul for Hell, then, and never till then to be looking for Heaven. Ah Lord, that ever thoſe Men ſhould have precious Souls to damn themſelves; they that look not after Heaven 'till they come to their Death beds, are uſually croſs'd in their Folly; they are then either ſurprized with Infirmities of Body, and ſo diſenabled to perform ſo great a Work, or elſe ſurprized at their Souls, and ſo unfitted and indiſpoſed for it; either they have no Strength or no Hearts to do it, and ſo die in their Sins, and periſh eternally. Wicked Men would never leave ſinning, if they did not ceaſe living

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ing; and that is one Reaſon to juſtify the Infiniteneſs and Everlaſtingneſs of wicked Men in Hell. The damned in Hell are under eaſeleſs and endleſs Sufferings, becauſe they would have ſinned always, if they could have lived always: Wicked Men would have no End of their Lives here, they would live for ever, that they might Sin for ever; therefore the Lord giveth them a Life, not ſuch a one as they would have, but ſuch a one as they deſerve to have, which is indeed a Death for ever; wicked Man ſhall die eternally for Sin, becauſe they would have lived eternally in Sin.

In the third Place, I beſeech you to note from hence, what a bleſſed Thing it is to be a Child of God. Is it ſo, that there are Manſions of Glory for Believers in Heaven hereafter, then Believers are the only happy Men and Women in the World. And were it not for the Hopes of Heaven, the Condition of God's Children might be ſad enough. *If in this Life only we had hope, we were of all Men moſt miſerable*, 1 Cor. xv. 19. But the Hopes of God's Children are in the Life to come; therefore they are of all Men moſt bleſſed. The Happineſs of a Child of God is not in what he enjoys here below, but in what he ſhall enjoy hereafter in Glory. The beſt Things of a Child of God are unſeen Things *Whilſt we look not* (ſaith the Apoſtle) *at the things which are ſeen, but at the things which are not ſeen; for the things which are*

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ſeen are temporal, but the things which are not ſeen are eternal, 2. Cor. iv. 18. And in 1. Pet. i. 3, 4. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again into a lively hope by the Reſurrection of Jeſus Chriſt from the Dead: To an Inheritance incorrnptible and undefiled, that fadethnot away reſerved in Heaven for you, who are kept by the power of God through faith unto Salvation.* The Apoſtle here excellently ſets forth the Condition of a Child of God, and that in ſeveral regards. Firſt, They are begotten again by Chriſt to an Inheritance; poſſibly they may loſe all here below for his Sake; but yet here is the Comfort of a Child of God, he is Heir to a great Eſtate in the next World, there is an Inheritance for him, and that a ſure one, in ſix Regards: Firſt, it's not a corruptible, but an incorruptible one: Secondly, it's an undefiled one: Thirdly, it's a laſting, yea, an everlaſting one, it fadeth not away: Fourthly, it's reſerved for 'em 'till they come to Age; God's Children in this Life are not at full Age, therefore they are not capable of enjoying ſo great a Happineſs which God will hereafter beſtow upon them: Fifthly, it's reſerved for them in a ſafe Place; many Men leave great Eſtates here for their Children, which they are cheated of, but the Inheritance of God's Children is reſerved for them in Heaven, where neither Moth doth corrupt, nor Thief ſteal away. And, Laſtly, As the Inheritance is reſerved for the Children of God, ſo the People of God are preſerved

ſerved for the Inheritance. Heaven is reſerved for them, and they are preſerved for Heaven; they are kept by the mighty Power of God, thro' Faith, unto Salvation.

Fourthly, Are there ſuch Manſions of Glory for Believers hereafter? Then I beſeech you try and examine your own Souls, whether or no ye be in in the Faith, and let me exhort you in the Name of Chriſt ſeriouſly to ſet about the Work of Salvation.

You ſee what great and glorious Things there are laid up in Store for God's Children hereafter. Then I beſeech you labour to get an Intereſt in Chriſt here, that ſo you may partake of theſe glorious Manſions hereafter. How great would the Conſiderations of thoſe Things draw out our Hearts in Longings and Pantings after God? *When ſhall I come and appear before God?* ſaith *David*, Pſal xlii. 1. *As the Hart panteth after the Water Brooks, ſo panteth my Soul after thee, O God; my Soul thirſteth after God, for the liveing God; when ſhall I come and and appear before God?* And if *David* had ſuch Longings after the Enjoyment of God in his Ordinances here, what Deſires then ought we have after the full Enjoyment of God himſelf in Glory hereafter? Are there ſuch Manſions of Glory to be had hereafter? What manner of Perſons ought we to be then in all manner of holy Converſation and Godlineſs?

And *laſtly*, If there be ſuch Manſions of Glory, then let me exhort you all, even now in this your Day, to ſet your Hearts at work in

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ſeeking after thoſe great Things of Eternity. Let every Soul of you thus reaſon with your ſelves, Are there ſuch glorious Things hereafter, and am I the Man or Woman that ſhall enjoy them? I remember a Story of the *Gauls*, who having once taſted the ſweet Wine of *Italy*, preſently enquired after the Country, and never reſted 'till they had gotten it. I have given you as it were a Foretaſte of that Heavnly Wine which Believers ſhall drink hereafter in Glory. Now if you find any Sweetneſs in it, let not your Hearts be at reſt till you come to the Counrry it ſelf where are Rivers of thoſe ſweet Pleaſures, and that for evermore. A Martyr ſuffering Death, one asked him the Cauſe why he ſuffered? Saith he, in the Words of the Apoſtle, *Eye hath not ſeen, Ear hath not heard, neither hath it enter'd into the Hoart of Man to conceve the Things that God hath prepared for them that love him.* The naming of which wrought ſo effectually upon the Man's Heart, that he immediately became a Chriſtian, and afterwards ſuffer'd Martyrdom for Chriſt's Sake. You haue not only one, but very many Scriptures opened to you, I beſeech you let not all be in vain. We read in *Mark* x. 17. how the young Man came running to Chriſt ſaying, *Good Maſter, what ſhall I do to inherit eternal Life*: O that you, even you that hear this Day, would now alſo come ruuning unto Chriſt, ſaying, what ſhall we do to partake of thoſe glorious Things here revealed? Methinks theſe Things ſhould greatly encourage you all, old and young, rich and poor now to get

an Intereſt in Chriſt. You that are poor, and have but little in this World, conſider there are as great Things in the World to come for you as for others. The pooreſt Beggar ſhall have as great a Portion in the World to come as the greateſt Prince. Nothing in this World can ſatisfy a Child of God, all the Glory of the World is but the Portion of a Reprobate, and will a Reprobate's Portion ſerve you? Will a Dog's Portion ſatisfie you? *I account all Things in the World* (ſaith the Apoſtle) *but as Dung*, Phil. iii. 4. There are other Things to be ſought after: ſee what our Saviour ſaith, Mat. vi. 33. *Seek ye firſt the Kingdom of Heaven, and the Righteouſneſs thereof*; let that be your firſt Endeavour. *Strive to enter in at the ſtraight Gate*; tho' the Paſſage be never ſo ſtraight, yet if it be the Way to Glory, ſtrive to enter in thereat. Conſider, God hath given you Natures capable of ſuch glorious Things as theſe are. God might have made you brute Beaſts, and there had been an End of you. But God hath made you Creatures capable of the higheſt Excellency; and therefore being of ſuch a Nature, it highly concerns you to ſeek after ſuch Things as may give *Satisfaction* to your *Souls*. Men live as if they were capable of nothing elſe but Meat, Drink, and Cloaths, as if there were no higher Things which concerns our *Souls* hereafter. The *Heathens* could believe that Man was created for greater Things than thoſe below; and we who have ſuch great and glorious Things revealed to us in the Goſpel, ſhall we neglect the looking after them? How juſt then ſhall our condem-

ſurance of our Acceſs to thy Torone of Grace: So I pray thee wilt thou be pleaſed as a gracious King to hold on the golden Sceptre of Mercy to my fearful Conſcience, that I may have Warrant to come near unto thee to look into thy Wounds. to ſue for Compaſſion and Pardon and to taſte of thy Goodneſs, who am a ſinful Wretch and a woful Creature, full of Corruption and manifold Infirmities.

O ſweet Jeſus! how ſhall I account the large Severals of thy long Paſſions from thy poor Nativity to thy guiltleſs Death? how ſhall I reckon up all the Miſeries which thou didſt endure from thy bloody Sweat and heavy Agony in one Garden, to thy ſtrange Burial in another? How can I think of thy Labour in preaching, thy wearineſs in travelling, thy watchfullneſs in praying, thy temptings in faſting, thy Tears in pitying, and not confeſſing more juſtly of thee, than *David* did for his *Jonathan*, *Very kind haſt thou been unto me, thy Love was wonderful, paſſing the Love of Women.*

O Lord, was it not enough for thee to be cloathed with the Veil of Fleſh, for to love me, but that thou muſt be compaſſed with the ſhadow of Death to ſave me? Was it not enough to become Earth, Earth, Earth, but thou haſt become alſo Woe, Woe, Woe, and all for me; the God of Heaven to become the Son of Man? the Lord of Life to be made the Child of Death? the Maſter to be

turned

Servant and from a Servant to be accounted a bad Servant? O Humility without example! O Love beyond Measure! O Grace beyond Merit!

There was no Proof brought, and yet was he scourged without Measure; no Indictment found, and yet he was crucified without Mercy. O the beloved of the Lord run through Briars of unworthy Passions! Oh the holy Lamb was betray'd, carried away, bound, condemned, consorted with Malefactors and Thieves, and like *Jonah* plunged in the main Depth of Sorrows, and swallowed up of the Whale of Death.

O thou that didst suffer these these things, remember for whom thou didst suffer them, remember, *O Lamb of God that takes away the Sins of the World, have Mercy upon me.*

Oh Lord Jesus, it is the Joy of my Heart to hear that thou hast taken and born all mine Infirmities, all spiritual, all corporal true Evidences of thy Humanity, but no Impediments of thy Charity, all of Soul and of Body, and yet neither deformed in fashion, nor distemper'd in Passion, nor tainted with any guilt of Sin, all Infirmities good in thee, all very necessary for me; for thy soul heavy to Death, shall bring my Soul with Joy to Life. Nay, I should never have been heartily merry, except thou hadst been painfully sad, and grievously sorrowful. I should never have been verily satisfied, except thau hadst truly hungred and thirsted.

I ſhould never have been delivered from Fear, and abſolutely bold, except thau hadſt naturally feared, for all was for me.

O never let my Soul be overtaken with Fear ſo far as to deſpare, nor overwhelmed with the Sea of thy Wrath, nor troucled with the Suggeſtions of Satan, but let it always hear the Voice of thy Blood ſpeaking better Things than the Blood of *Abel*, and crying not for Vengeance but for Pardon for me, who by manifold Tranſgreſſions haue robbed God of his Honour, the Church of a Member and my Soul of Life.

O thou Fountain of Love, thou doeſt quench thoſe that love in the Streams of thy Pleaſures, ann embalmeſt even thine Enemies with the Oil of Compaſſion, and haſt loved Mankind with an everlaſting Love, grant that my Love may be out of a pure Heart, and e good Conſcience, and og Faith unfeigned, Thou that wouldeſt be betrayed by a Kiſs as it were to meet Death in the middle Way; thin that didſt reprove Peter *when he diſſwaded thee from it, and didſt haſten on* Judas, *leſt he ſhould be too ſtack to bring thee to it; give me Grace to die in thy Favour, and bring me to Life eternal.*

Kindle, O Kindle my Deſires to thee, enflame my Heart with Thankfulneſs to thee, inſpire my Soul with the Fire of zealous Love to thee, that for thy Love to me I may evermore love above all Things, and my Neighbour as my ſelf.

This

This is the conſummatum eſt. O ſweet Jeſus, thou haſt given that which thou didſt not owe me, and haſt forgiven me that which I did owe thee; Thou waſt content to be the the By word of the People and the curſe of the Law for my Sake. Bleſſed be thy Name, bleſſed be thy Life, bleſſed be thy Death; for thy Death is my Birth, thy Crown of Thorns is my Garland, the Scars of thy Body are the Stars of my Firmament thy gracious Woundsare my happy Plaiſters, thy bitter Myrrh refreſhed me, thy Infirmities ſtrengthen me, thy Stripes heal me, and thy blood cleanſes me.

Lo I have nothing to take to but what I have from thee, therefore, *Bone Jeſu, eſto mihi Jeſus.* O good Jeſus, make good thy Name Jeſus unto me, and let thy Paſſion work Compaſſion for me, that by thy Mercy I may obtain Remiſſion of my Sins, and by thy Merits obtain everlaſting Salvation in the Kingdom of Heaven, *Amen.*

Amor meus non crucifixus eſt.

FINIS.